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NOTES.

I. 8. The MS. has plainly *þth*, which has been rendered, perhaps wrongly, by *þvi að*.

I. 17. The transcriber evidently first wrote in several words incorrectly and then wrote them over, as best he could, leaving behind, however, above the words, several letters that it was impossible to incorporate and not easy to erase. II. 1. *þær (Sic)*. II. 13, 14. Whether *nockra* or *nockura* is scarcely to be determined from the abbreviated form used; *ck* is written on the analogy of *ecki*, which is given in full.

Vowels. Vowel length is indicated, but not consistently, by the diæresis or the second marks: *rykiss*, *hüyld*, *þýnum*, *strýða*, *lýðum*, *þú* and *þu*; but *eý*, *Guðhræslu*, *samuiskunnar*, *þurfa*. In *tillégiast* the diæresis indicates consonantal gemination.

Vowel interchange. *y* takes the place of *i* in: *skyl*. With the diæresis or the seconds it stands for *y* in: *rykiss*, *hüyld*, *þýnum*, *strýða*, *lýðum*. *y* is once written *ie* in: *nie* for *ný*. *u* and *v* interchange: *suertit*, *suo*, *uorum*, *uortt*; but *vorar*, *vorum*, *uir* and *vir*, *Upp* and *vpp*. *ei=e* in: *meigi* for *megi*. *vér*, prn. I. pers. nom. pl., occurs always as *vir*, *uir*.

Umlaut. *u*-umlaut occurs with its proper sign in: *höfðingium*, *bornum*, *sökum*, *híastöðu*; *aullu* also occurs; but *allum*, *ollum* three times, *follum*.

Consonants. *j* is always written *i*; it shows itself, as in the present language, graphically in: *riettlætiss*, *rietta*, *riett*; after palatal *g-k* in: *giortt* and *giort*, *misgiorninga*, *skie*.

T-final occurs only in: *suertit*; it is already weakened to *ð* in: *folgið*, *gefið*, *leitið*, *að*, *annað*, *huað*. I have, accordingly, also printed *pað*, which in this as in other MSS. is written *þ*.

D and *ð* are throughout both written *d*.

Oc, 'and,' occurs twice, as does also *og*; otherwise it is represented by the sign 7, which has been transcribed *og*.

Consonantal gemination occurs incorrectly in the following places: *tt* in: *uortt*, *giortt* twice, but also *giort*. *ll* in: *sanhellði*, *skulldir*, *hellðr*, *uillt*, *alldri*, *skulldunautum*, *hollði*. *dd* (for *ðð*) in: *Leidd*. *ss*-final in: *rykiss*, *riettlætiss*.

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SIGFRIED—ARMINIUS.

It is of course no new idea that the hero of German history and the hero of the Norse and German saga are the same person. Arminius, the chief figure in their national life, would otherwise be unrepresented in their popular traditions, while we know from Tacitus that he was one of the chief subjects of the songs of that time. It is intrinsically improbable both that so great a man as Arminius should wholly vanish from the minds of those who owed to him their national existence, and that Sigfried should not have some such historic representation as we know existed for Dietrich, Etzel, and others. These considerations led German scholars as far back as Mone, half a century ago, to suggest their identity, though it must be confessed without sufficient proof. The first to bring the matter to a point where it could claim to be more than a fancy was Vigfusson, in his volume of Essays on Jacob Grimm's birthday. Much, however, that he suggested was not of a character to commend his thesis, and several points remained still untouched, so that it is not superfluous to examine the subject once more, and briefly to summarize the grounds on which their identity is based.

I am indebted for much of what follows to the kindness and generosity of Professor Kluge of Jena, without whose assistance I should have been unable to offer the greater part of what I believe to be new in this paper.

THE NAMES What was Arminius' German name? Whatever it was, it was not Hermann, which would have given in Latin *Chermanus. Arminius is the name of a Roman gens, otherwise not unknown to history, which, we may suppose, adopted Arminius during his stay in Italy in childhood. But we have a clue to his German name in that of his father, Sigemerus. His uncle also had a name of which the first part Sige- was the same, so that this Sige- is obviously a family name, and it is no great stretch of imagination to suppose that, like his father and his uncle, Arminius was named Sige.

Arminius had a brother whom the Latins called Flavius. If we seek for a High German name of equivalent meaning we shall find it in the O. H. G. Fizzil, and this is of

course the O. E. Fitela of Beowulf 879 and 889, where, as might have been expected in an interpolated passage, Sigemund, the father of the Sigfried of the saga, is confused with his son.

Arminius' wife is called by Strabo Thusnelda. This is no German name, but it seems to point to a name ending in -hilde; Sigfried's wives were Brunhild and Crimhild. Arminius' father was Sigemerus; Sigemerus's was Sigemund.

Of course it is not claimed that this partial correspondence is proof, but it may encourage us to consider the question of the places where the chief events of their lives took place.

THE PLACES. Arminius, as we know, was a Westphalian, or at any rate from the right bank of the Rhine; but where did Sigfried come from? The answer comes from a rather unlikely looking source. A certain Norseman, Nicholas, wrote a guide book for pilgrims to the Holy Land, when I do not know, but he died in 1159. In this book, published in 'Symbolæ ad Geographiam Mediæ Ævi, Kopenhagen, 1821,' he says "Thence," i. e. from Paderborn, "are four days' journey to Mayence; between is a village called Horus. Another is called Kiliandr, and there is the Gnitaeath where Sigurd killed Fafnir." Horus is the old Horohús on the Diemel. Kiliandr is Kaldern on the Lahn, an old name for which is Calantra. Here then the Germans placed Sigfried. The Norse Edda calls him Hunskr, not, as one might suppose, the Hun, (for how could such a name be given him as an honorable epithet by the Germans?) but the Hân. This, however, was the name of a tribe that originally occupied this very region in the valleys of the Diemel and the Lahn, and has left traces of itself in many names of places, hills, and streams. There is the river Hauna, the town Hunfeld, the village Hühnhahn, two castles Hunburg and two Hünenburg, two Hünischeburg, a Hüneburg, and several others (See Vilmar's *Idiotikon von Kurhessen, Marburg und Leipzig*, 1883, p. 178). The saga there is in complete accord with the history as to the place of their birth. Whether there is any possibility of identifying the slaying of Fafnir with the defeat of Varus in the Teutoburgerwald I will not examine at present. It

will be better to consider the general course of their lives and see what points of accord can be found there.

THEIR LIVES. While Arminius was still an infant his father died. Sigfried was in the older Saga a posthumous child, and in the later Saga his father plays no part. Arminius spent his boyhood in Italy; Sigfried away from home with Mime, each learning the art that was to make them famous, and each giving little promise in boyhood of future greatness. After Arminius had defeated the Romans he married the person whom, for lack of a better name, we must call Thusnelda. He carried her away by force from her father Segestus, and when her father had afterward recovered her and guarded her in his castle, Arminius endeavored to take it by storm. Sigfried, after killing the dragon, took as it were by force Brunhild from the fiery "Shield-burg."

Crimhild may stand for Arminius' second wife; and as she was the innocent cause of domestic strife and Sigfried's treacherous murder, so Arminius was killed by his relations as the result of family quarrels and mutual jealousies.

Each died young, in the flower of youthful promise. Arminius was but thirty-seven. We shall hardly reckon the Sigfried of the saga as so old. Each left one son. Arminius died in exile in Italy; Sigfried in a foreign land, at Etzel's court.

The serious difficulty remains. How can the chief event of Arminius' life, one might say of German history, be passed over in silence? Why do we hear nothing of Varus? But while this question waits for an answer we may at least say that the connection between Arminius and Sigfried is as close as that between the Dietrich of the Saga and the historic Theodoric of Verona.

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CL, GL > TL, DL IN ENGLISH PRONUNCIATION.

In NOTES vol. II, No. 8 (pp. 222 f.), Prof. Tolman called attention to the pronunciation of initial *cl* and *gl* as *tl* and *dl* in English